



Starting Afresh With a New Contract. The International Sunday School Lesson for February 9 is "God's Covenant With Noah," Gen. 8:1-17.

(BY WILLIAM T. ELLIS.)

Despite all the "hankruptcies" that are advertised in the newspapers, and the "great failures" of which the advertisements tell, we have to go farther away than the East side of New York to find the greatest collapse of history. None of our modern banks record such a complete smashup as when the scheme of things in the whole known world got so bad that the Almighty had to wind up human affairs and send the entire social order into liquidation.

The reorganization of the business of mankind was left to Noah and his sons. The old ways and the old days had made a sorry mess of things. Then God took Noah into His confidence for a fresh beginning.

The gospel of the second chance is written in the Old Testament as well as the New. Humanity is never so "down and out" that it may not become up and in. Last night I heard a young man with a shining face, in language that would have shocked the schoolmasters of how he had been in the gutter and in the prison cells and in all the other apartments of the "far country," but since a year ago, when he found Christ in a Protestant Episcopal rescue mission, he has been a happy man. That same testimony, in a little less dramatic form, is being given all over the earth today. God does provide a way of escape, even for those who have forfeited their claims upon society and upon heaven.

Instead of depressing into speculation the various forms of political bondage are concerned the worst is over. It is practically inconceivable that the future should ever be as dark as the past. The new beginning made with Noah grows better all the time. God is unfolding plans of benevolence for the race which even His friend Noah would have been unable to grasp because of their greatness. For each new life and for each new nation a time of beginning is offered; a time of covenant-making with the Supreme Ruler of history, who is also the loving Father of mankind.

Lives That Are Beacons.

Terse Comments for February 9, "The Ideal Christian," II. His Zeal." II Cor. 6:1-10.

(By William T. Ellis.)

Burning lives are beacon lives. They light the way home for storm-stricken wanderers. They illuminate the problem of living for all who surround them. They are signal fires of the higher life. What matter if sometimes the fire consumes as it burns, so long as the beacon shines? The exhortation of the apostle, "Stir into flame the gift that is in thee," is a summons to zeal in service.

Zeal that is not real is like a painted flame, giving neither heat nor light.

"Now let me burn out for God!" cried Henry Martyn, the great missionary. There sounds the echo of the Pauline cry, "I have been crucified with Christ." Great souls are willing to be consumed in great service. They prize nothing so much as an opportunity to cry, "The zeal of Thy house hath eaten me up."

Only locomotives with fire under their boilers ever pull trains. Only men and women of earnest purpose ever accomplish results in the world. Zeal is the motive power that prompts service. Given a choice between knowledge, the latter is to be chosen; for while it sometimes blunders it always makes things move; and inaction is a deadly blight for an organization or a cause. Given a choice between knowledge, the latter is to be chosen; for while it sometimes blunders it always makes things move; and inaction is a deadly blight for an organization or a cause.

God save us from dilatoriness! The idle, the know-it-all looker-on at life, who is too blasé to be deeply interested in anything, is a nuisance even at an afternoon tea or in a club library. It is the person who is deeply interested in something who interests other persons. The enthusiast is the one who gets results out of life. Whoso goes deepest into whatever he does, enters into it all gets the richest treasures out of it.

"Wherever you are, be all there," is a modern preacher's wise advice. That is a free rendering of "Be zealously sought in a good matter at all times." Halfway living and halfway working, like halfway measures in everything else, usually spell whole failure.

For myriads of young people Christian Endeavor has put zeal into Christian service. It has imparted the enthusiasm of the athletic field to the loftier sphere of Christian activity. The fresh, clean, vigorous, and true enthusiasm at the Master's work with ardor. That very spirit of eagerness has been one secret of the success of the modern Young People's movement.

Enthusiasm has been imparted to religion. The zest and activity of the societies have drawn other young people into the same field of service. The ardent devotion of youth has proved itself as valuable a quality in the work of the kingdom as the deliberative wisdom of the elders.

Some persons who grow delirious over a victory in college athletics think it is not "good form" to say "Amen" in prayer meeting.

Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Bulwer Lytton.

Let the engineer pull out the throttle and play cards, let the pilot of a steamer in a hurricane immerse himself in a novel, but let not the watchman on the watch tower anything but awake and in dead earnest when all around immortal souls are in death-grapple with their great enemy.—Cyrus D. Foss.

If you are a cold Christian you are in a wrong attitude toward Jesus Christ. Away from duty, away from prayer, away in worldliness, away in unbelief, indulging in some besetting sin.—Cuyler.

The Leader is the Example. Jesus Christ was so engrossed in the work the Father had sent him to do that He could go without food or sleep. The mission alone mattered with the Master. He went to His task, undeterred by difficulties, with a steadfast enthusiasm which not even the olive grove of Gethsemane could chill, and not even the hill called Calvary could deter. The zeal of Christ effected the salvation of the world.

I would rather be a convert from the gutter, uttering a stumbling, ungrammatical testimony in a mission prayer meeting than an accomplished and affluent Christian afraid to venture into active, self-sacrificing service for fear that I might make some mistake. Better far to burn out with zeal, or to be wrecked while going forward than to rust out in idleness.

SEVEN SENTENCE SERMONS.

The first thing a kindness deserves is acceptance, the next transmission.—George MacDonald.

Have a heart that never hardens, a temper that never tires and a touch that never hurts.—Dickens.

Greatly begin, though thou have time.

But for a line, be that sublime.—Not failure, but low aim, is crime!—Lowell.

The beauty of holiness cannot be seen in a mirror.—Anon.

I say the degree of vision that dwells in a man is a correct measure of the man.—Carlyle.

"If we work upon marble it will perish. If we work upon brass, time will efface it. If we work upon iron, it will rust. If we work upon wood, it will rot. If we work upon wax, it will melt. If we work upon clay, it will break. If we work upon stone, it will weather. If we work upon flesh, it will decay. If we work upon the soul, it will be eternally ours."—Daniel Webster.

God loves with a great love the man whose heart is burning with a passion for the impossible.—Wm. Booth.

BROOKLYN TABERNACLE.

GOD'S RAINBOW COVENANT. Genesis 8:1-17—February 9.

"I do set my bow in the cloud, and I will bring a rainbow after the flood, and it shall be for a token of a covenant between Me and the earth."—Genesis 9:13.

Higher Critics refer us to clay tablets found in Babylonia as the earliest record of the Noachian Deluge. These represent in outline Noah and his ark, and contain a few words descriptive of the Flood. This we are asked to accept as superior to the Genesis account. We are amazed; and recall to mind the prophecy which discloses our day, saying, "The wisdom of their wise men shall perish, and the understanding of their learned men shall not be apparent." (Isaiah 29:14). For our part, the logical, reasonable statements of Genesis respecting the Flood are a hundred times more trustworthy than the crude Babylonian record.

Noah and his family dreaded another deluge. God called their attention to the rainbow, assuring them that never again would the whole earth be flooded. Because earth's last "flood" had come down, there could not be another deluge. Since the Flood, we have moisture in the form of clouds.

Prior to the Flood, the sun shone through the watery envelope as a great ball of fire. Hence no rainbow was possible. But now, fire is replaced by the direct line of the sun's rays naturally cause the rainbow. As God declares, so long as there is a rainbow, there can never be a flood.

The Tower of Babel.

Centuries afterward, the world-wide of that time undertook the building of a great tower, anticipating another deluge. Since they disregarded God's promise, He let them manifest their folly in unavailing sweat of face. When they were weary by their herculean task and had learned valuable lessons, God confounded their language. Separated in tongue and interest, they scattered. Gradually manners, customs and color of skin became diversified. Thus the various races, with their peculiarities of temperament and language had their start. St. Paul remarks that this was premeditated on God's part as being most favorable for the outworking of Divine purposes.

The separation of mankind into different nationalities and the barriers of language kept the peoples apart for centuries. But since steam became effective for transportation, the comingling of nations is breaking down national barriers and favoring human co-operation. Since mankind are sinners by nature, their co-operation is usually selfish and narrow. Our today rich corporations are building a great Tower of Babel for protection against calamity. Likewise the laboring classes are building a Tower of Babel for protection against the dispersion and the language barriers, these world-wide organizations would be destroyed long ago and precipitated the final great conflict—"a time of trouble such as never was since there was a nation." Daniel 12:1.

One, the Next Coming.

St. Peter divides human history into three great Epochs, called "worlds" in our common version Bible. The first Epoch, called the "old world," was the present Epoch began, styled by St. Paul, "This present evil world." St. Peter says that the present world will be ended by a deluge of fire, and will follow a new "world," or order of things. "The world to come," will be an Epoch of Righteousness, under Messianic supervision.

Bible students formerly understood St. Peter's words to signify literal fire, to consume the physical earth and heavens. Closer study shows that the fire is symbolic, and will consume everything contrary to the Divine will. The "elements" to "melt with fervent heat" are Capital and Labor, and everything between them.

The trouble between them will soon burst into flame, as St. Peter prophesied, "the heavens" are ecclesiastical—the church institutions. These will be destroyed by the fire of the new social order will be inaugurated, and selfishness will be eliminated.

Although many lives will be lost in that trouble which ends this Age, the great mass of mankind will remain. Social, financial and ecclesiastical arrangements will have perished, and everything will be put on a new basis by Messiah. The Lord tells us that following the fiery trouble He will send mankind a pure Message, "that they may all call upon the name of the Lord to serve Him with one consent." (Zephaniah 3:9.) Mankind will not be wholly destroyed by that fiery trouble. The confusion of doctrines will be cleared up, and the truth will be set forth in the name of the Lord.

will terminate with this Age. The Message of Divine Grace promulgated in the future will be pure, and the blessing to all that will receive it will be great.

BIBLE STUDY.

Memory Verse Acts 17:2. Lessons 27 and 28. Questions on Acts 17 and 18.

1. What place did Paul visit after Philippi?

2. How long was Paul in Thessalonica?

3. In whose house did he preach?

4. How did the missionaries get away from Thessalonica?

5. Where did they go from there?

6. How were they accepted at Berea?

7. What special credit is mentioned for the Bereans?

8. Why did they leave Berea?

9. How did Paul get to Athens, and who was with him there?

10. What distressed him in Athens?

11. What did he feel called to do?

12. Who asked him to speak before the Philosophers?

13. To what place did they take him, and by what name was he called?

14. What was the text he used for his sermon to the Athenians?

15. What names suggest the result of his visit to Athens?

16. Where did he go from Athens, and whom did he stay?

17. How did Paul support himself?

18. How did the Corinthians receive Paul?

19. In whose house did the people meet?

20. What ruler accepted Paul's preaching?

21. Why did Paul stay in Corinth? How long?

22. Who left Corinth with Paul?

23. Where did they go?

24. What was Paul's "John the Baptist" in Ephesus?

25. Who taught Apollos the true gospel?

26. What name did Paul give to his first converts in Corinth?

27. Name four cities for Asia Minor.

28. Name three cities for Macedonia.

29. Name C. F. MENNINGER.

"OTHERS."

Lord help me live from day to day In such a self-forgetful way, That even when I kneel to pray, My prayer shall be for Others.

Help me in all the work I do To ever be sincere and true And know that I do for you, Must needs be done for Others.

Let "self" be crucified and slain, And buried deep, and all in vain May efforts be to rise again, Unless to live for Others.

And when my work on earth is done, And my new life in heaven's begun, Let me be crowned with life won, While thinking still of Others.

Others, Lord, yes, others, Help me to live for others, That I may live for others, CHARLES D. MAEIGS.

EVERYBODY'S BIBLE BOX.

Q.—From the parable of the Rich Man and Lazarus, and from the expressions of Revelation where it speaks of "souls being slain," and from the words of the Chief on the cross, it seems to me that the Bible teaches that the soul does not cease to exist at death, but continues on in a state of consciousness. In view of these Scriptures, how can it be said that it is the soul that enters into death? (L. S.)

Answer.—Since all of the plain, literal expressions of the Bible declare that the soul that sinneth it shall die; the wages of sin is death; the wicked shall God destroy; they shall perish as the brute; that made to be taken and destroyed, that Adam as a living soul disobeyed the Lord, and that it was his soul that went into death, and not merely his body, nor the breath of life. The Bible teaches that the soul of man that it will be given only to those who accept the Lord Jesus as their Savior and come into harmony with the Divine will; and since the Bible is inspired word of the Creator and therefore cannot be contradictory; we are forced to the conclusion that the above Scriptures referred to have been misunderstood, and that the parables, the parables, the symbols of Revelation, and the Lord that any seeming basis is found for the teaching of the consciousness of the soul after death. In the Lord's words to the dying thief, place the comma after the word "today" and it will be a sensible statement in harmony with all the rest of the plain teachings of the Bible.

Q.—In Hebrews 11, 10, 11, we read: "For it became Him, for whom all things were created, to make perfect through suffering." How could Jesus Christ be perfected when He never was imperfect? (Lawrence.)

Answer.—Four questions implies impossibility. The text quoted indicates that "the Captain" must have been imperfect in some way. In what way, then, was our Lord imperfect? The Scriptures assure us that he was "holy, harmless, undefiled, separate from sinners." (Hebrews vii, 26.) He was in all points tempted as we are, yet without sin. Neither was he ever found in his mouth." (1 Peter ii, 22.) The text was evidently that of obedience, not that our Lord was ever disobedient to God's will. The record is that in his pre-existence he had decided to do the will of his Father, but it remained to be proved, demonstrated, under new conditions, and these the most unfavorable and difficult. The question, whether he would continue loyal and faithful. If it could be demonstrated that his Father's will was his will, then he could compel the obedience of the rebellious angels, and the angels would be made perfect through suffering. He became the author of eternal salvation unto all them that obey him."

Q.—Is the doctrine of predestination taught in the Scriptures; and is it true that some were predestinated to be saved to heavenly glory, while others were equally predestinated to an eternity of misery? (Calvin.)

Answer.—Yes; predestination is clearly taught in the Scriptures, as expressed in the language of the Apostle: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might bring forth many brethren" (Romans viii, 29). Here it is distinctly stated that a class was foreknown, and what the Lord predestinated was that the members of this class should all be conformed to the likeness of His Son. That is to say, that all who would be of the elect class and joint-heirs with Christ of the Heavenly Kingdom, must develop Christlike character. This has been divinely fore-arranged that Christ was to have associated with him "many brethren" of whom he would be the "firstborn." This Scripture does not necessarily imply that the individuals the members of this class were predestinated. The Bible nowhere teaches that God predestinated any to eternal torment.

Q.—Do you consider that the terms "body and soul" properly cover the being of man, or should it be "Body,

soul, and spirit?" If the latter, what are the respective meanings attached to soul and body? (Embodied.) No address.

Answer.—The Scriptures speak of body, soul, and spirit in relation to man, but not connectively. At least repeatedly. These should be understood as follows: (a) Body, the organism; "God formed man of the dust of the ground." (b) Spirit, the energizing principle of life; "God breathed into his nostrils the breath of life." (c) Soul, sentient responsive being; "man became a living soul." Genesis ii, 7. Notice that the body was first created, then it was quickened, and the result was that man became a living soul. He did not have a soul given him, but was himself a soul. The soul then is the product of the spirit of life operating on the body or organism. "Spirit, soul, and body" as it occurs in I. Thessalonians v, 23, was explained a few weeks ago, as applicable to the church collectively and not to the individual members, for their bodies have disintegrated into dust.

CHURCH NOTICES.

First Christian church on Topeka avenue, between Sixth and Seventh streets, communion and preaching 11 a. m. Sermon "Abraham Lincoln." Sermon 7:30 p. m. "The Joy of Jesus."

Central avenue Christian church, Central avenue and Grant street, Jno. D. Zimmerman, minister. Morning worship 11 o'clock, sermon subject "Sunday Laws and Their Enforcement in Kansas in General, and Topeka in Particular." Evening worship 7:30 o'clock, sermon subject "Prohibition and Law Enforcement. Does Representative Boyd's recent speech describe actual local conditions?"

The Third Quarterly meeting will be held at the Wesleyan Methodist church next Sunday. President Ford will preach both morning and evening. E. H. Cook, pastor.

Central church, Buchanan and Huntington, sermon in the morning by Rev. Roy B. Guild on "What is a Christian Experience." The evening service will be in charge of the men of the church. Mr. W. J. Rickenbacher will tell of the work of the social service committee. Attorney Edwin A. Austin will speak briefly on "The Divorce Evil." The pastor will show a number of pictures sent from Italy, why we should have a social survey of Topeka. These views in part were shown recently before the meeting of women of Topeka at the Y. W. C. A. The music will be furnished by a male chorus.

A service in commemoration of Abraham Lincoln has been held at the First Christian church, Sunday morning, February 3. The program follows: The Organ, Piece Heroique, Webbe. The Doxology. The Invocation. The Anthem—"The Souls of the Righteous, Poster—Miss Phinney and choir. The responsive reading. Hymn No. 319—When I survey the wondrous cross—Mason. The Communion. The Offertory—Marche Elegiaque. Guilmant—Clarence Miesick, 1st violin; Miss Harper, 2nd violin; C. Ballard, viola; Arthur Miesick, cello; C. S. Alexander, saxophone; Miss Hazelrigg, organ. Tenor solo, The Gates of Glory, Mackenzie—Mr. Heywood. Cornet and Harmonium—Abraham Lincoln—Dr. Finch. Hymn No. 512—America—Carey. The Benediction. The Chorus Response. The Organ—The Star Spangled Banner, Variations 1 and IV—Buck. Second church of Christ Scientist, corner Sixth and Harrison streets. Services 11 a. m., subject "Spirit."

First Church of Christ Scientist, corner Huntington and Polk streets. Sunday services 11:00 a. m. and 8:00 p. m. Subject of lesson sermon: "Spirit."

Third Presbyterian church, corner Fourth and Branner streets. Rev. Jay C. Evans, pastor. Morning and evening worship 11 a. m. and 7:30 p. m., with sermons by the pastor. The theme of the pastor will be "The Mother's Call."

Church of the Good Shepherd, Episcopal, corner of Laurent and Quincy streets, North Topeka, the Rev. Albert P. Mack, minister in charge. Services for the first Sunday in Lent will be the celebration of the Holy Eucharist at 11 o'clock with the Rt. Rev. F. R. Millsbaugh as celebrant. Evening prayer and sermon at 8 o'clock. Sunday school at 10 o'clock.

Seward Avenue M. E. church, corner Seward and Scotland avenue, Rev. A. S. Clark, pastor. Morning service at 11 o'clock, at Seward by Jackson Brown, at Highland Park by the pastor. Evening service, "Missions." Evening service at 7:30 o'clock, at Seward Avenue, by the pastor, at Highland by Rev. Mr. Nichols.

East Side Methodist Episcopal church, Seventh and Lime streets, D. A. Shutt, pastor. Preaching at 11 a. m. and 7:30 p. m., by the pastor, Music by the choir, John Lungstrom, leader.

Walnut Grove Methodist Episcopal church, Sixteenth and Harrison streets, E. E. Urner, pastor. Public worship at 11 a. m. and 7:30 p. m. The pastor will preach at both services. The morning theme, "Returning to the Lord," the evening theme, "The Birth From Above." Special music, A Cithara welcome to all.

First United Presbyterian church, corner Eighth and Topeka avenue, Rev. J. A. Renwick, D. D., pastor. Preaching 11 a. m. and 7:30 p. m., by the pastor.

Euclid Avenue Methodist Episcopal church, 11 a. m., "True Nobility: 7:30 p. m., "The Clean Heart." Both sermons by the pastor, Dr. Edwin Locke.

Evangelical association, corner Fourth and Monroe streets, L. K. Young, pastor. Morning service at 10:45, subject, "What Is It to Be a Christian?" Evening service 7:30, subject, "The Basis of Our Christian Belief."

The Reorganized Church of Jesus Christ of Latter Day Saints, near corner Seward and Norton street. Elder Edward Lucas, pastor. Morning service at 11 o'clock, subject, "The Basis of Independence, Mo. Evening service at 8 o'clock by Elder Walters, missionary in charge of northeastern Kansas district.

St. John's Evangelical Lutheran church, corner Second and Van Buren streets, J. D. Mueller, pastor. German services 10 a. m.; English services 7:30 p. m.

First English Lutheran church, Fifth and Harrison streets. The pastor, Frit-

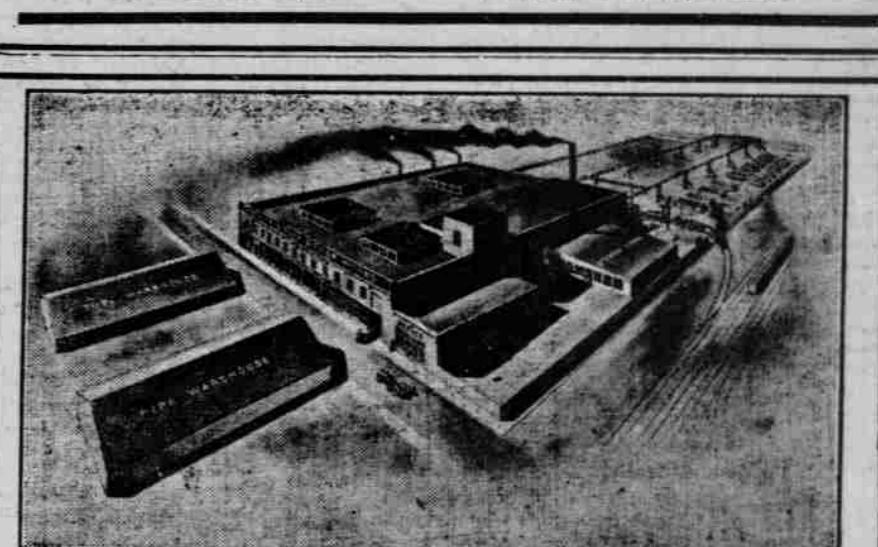
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7:00 a. m.	8:45 a. m.	8:15 a. m.	9:45 a. m.	
7:05 a. m.	8:50 a. m.	8:20 a. m.	9:50 a. m.	
7:10 a. m.	8:55 a. m.	8:25 a. m.	9:55 a. m.	
7:15 a. m.	9:00 a. m.	8:30 a. m.	10:00 a. m.	
7:20 a. m.	9:05 a. m.	8:35 a. m.	10:05 a. m.	
7:25 a. m.	9:10 a. m.	8:40 a. m.	10:10 a. m.	
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M. F. Troxell, D. D., will preach at 11 o'clock on the subject, "The Most Precious Possession," and in the evening at 7:30 on "Seeing the Invisible."

First Presbyterian church, Harrison street opposite state house, the Rev. Stephen S. Estey, D. D., pastor. Morning service at 11 o'clock, sermon by the pastor. Evening service at 7:30 o'clock; sermon by the pastor.

First Baptist church (Ninth and Jackson), pastor, Robert Gordon. Sunday school 10 a. m.; morning worship 11 a. m., sermon by the pastor. Evening service 7:30 p. m., subject, "The Marks of a Man."

Second United Brethren church, corner Fifth and Leland streets, M. L. Robey, pastor—Preaching at 11 by Elder W. M. Jones, followed by communion service. Preaching by Rev. W. M. Jones at 7:30. This is the second quarterly meeting.

First Methodist Episcopal church, Rev. Frank L. Loveland, D. D., pastor—Morning worship at 11, theme, "My Father's House." Evening at 7:30. The subject of Dr. Loveland's sermon lecture will be "The Divine Will." "Problem of Efficiency in Our Modern Life," "The Passing of the 'Boss' in Both State and Church," and "The Coming of the 'Sons of God.'"

The Westminster Presbyterian church, Rev. Ralph Ward, pastor—The pastor will preach in the morning on the theme, "Forgiveness." The evening service will be in charge of the Brotherhood of the church. Several of the laymen will make short addresses.

Rev. H. J. Corwin, pastor Third Christian church, will, at the evening service, discuss the following question: "The Proposed Social Survey and the East Side"—an explanation. Questions asked and answered.

Central Park Christian church, corner Twelfth and Central Park avenue, Ralph C. Harding, pastor—At 11 a. m. communion and preaching; sermon, "Christianizing Topeka." This is the first of a series of four missionary sermons on the general theme, "The Field is the World." Preaching, at

7:30; sermon, "In Touch With Jesus." The series of morning sermons are as follows: February 9, "Christianizing Topeka"; February 16, "Christianizing Kansas"; February 23, "Christianizing America"; March 2, "Christianizing the Uttermost Parts of the Earth."

The German Methodist Episcopal church, corner Tyler and West Fifth streets; John Koehler, pastor—Morning service at 10:45 a. m., subject, "Vain Expectation on Things." Evening meeting at 7:30 p. m., subject, "The Threefold Deliverance."



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